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# Handbooks

*on*

## The Missions of the Episcopal Church

No. I

# CHINA

Presiding Bishop and Council  
Department of Missions  
281 Fourth Avenue - New York  
1922

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**The Missions of the  
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# CHINA

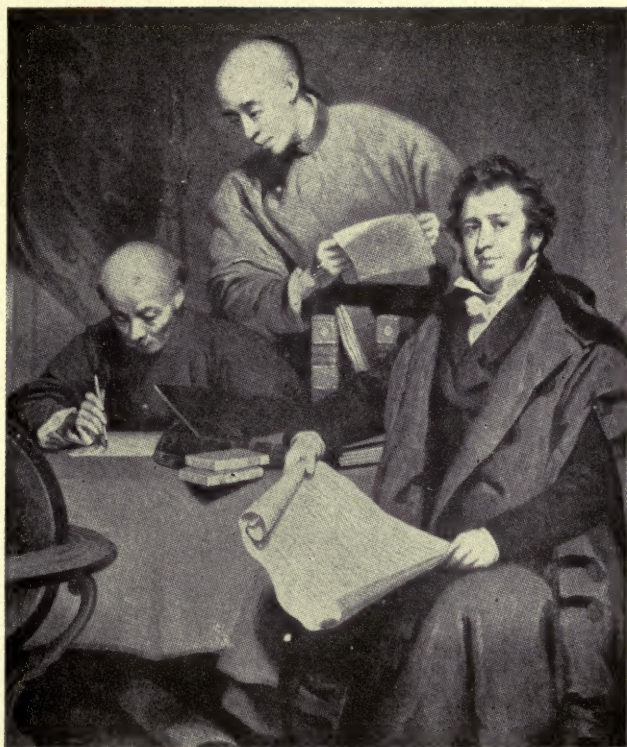
CHINA might well be called "The Land of Two Rivers," for her whole history has been associated with and, in no small degree, moulded by the Hwang-ho or Yellow River and the Chang Kiang or Long River, generally known to us by the name applied, in China, to only the last three or four hundred miles of its course, i. e., the Yangtze Kiang.

Though arising not far apart in eastern Tibet, the two rivers are unlike, both in course and character. The Hwang-ho, after flowing for five hundred miles or more in an easterly direction, takes an immense sweep to the north into Mongolia, then turns south for five hundred miles, makes a sharp bend eastwards and finally reaches the coast on the north side of the famous Shantung Peninsula, 2400 miles from its source. In times past, this erratic monster of a river has chosen at times to debouch to the south of the peninsula, and it may do so again some day; for the river performs the first two-thirds of its journey with a swift and hungry current which slows down when the plains are reached, thus causing the water to deposit the vast load of yellow mud which it carries. Consequently the bed of the river is continually rising, and, as continually, the embankments which restrain it (sometimes!) have to be raised. If the dyke bursts,

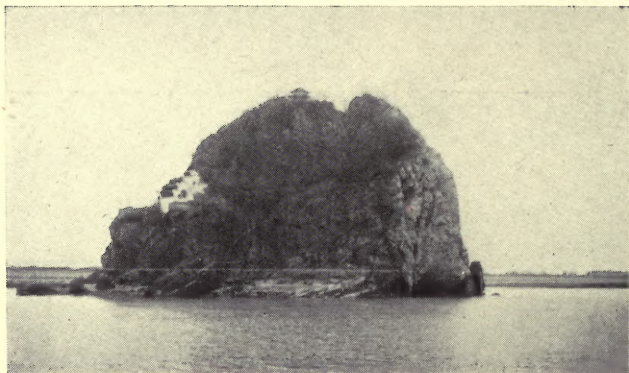
many things happen. Such a disaster, appalling in magnitude, occurred in 1887. The river, flowing at a height of many feet above the surrounding country, broke through at a point just west of the base of the Shantung Peninsula, determined, apparently, to seek again its southern outlet to the sea. For two years the Government fought it, finally with success; but meantime the muddy waters had inundated 50,000 square miles of the plain—an area as large as the whole State of New York and far more densely populated—had destroyed innumerable villages, had covered the land with two to three feet of mud, and had caused a loss of life of over a million. No wonder the Hwang-ho is called “China’s Sorrow,” and no wonder that Americans who have had similar, though comparatively trifling, experiences themselves, somehow think that they might teach the Chinese how to avoid such disasters in the future. At present, this dreadful river is not only a menace in flood, but it has the further demerit—owing to its shallowness in winter, its rapidity in summer and its shifty course at all times—of being practically unnavigable by ocean-going ships.

The Yangtze Kiang, on the other hand, might well be called “China’s Joy,” for during the final thousand miles of its three-thousand mile course, that is, from Ichang to the sea, it is a broad, navigable river with an average fall of less than two inches to the mile—more like a huge canal than a river—and permitting ocean steamers to proceed up as far as Hankow, the great commercial centre of China. Although it has more than ten times the volume of the Hwang-ho, the Yangtze is cer-





DR. MORRISON AND HIS ASSISTANTS TRANSLATING  
THE BIBLE



LITTLE ORPHAN ROCK, YANGTZE KIANG RIVER



CROWDED WITH BOATS



tainly ten times as docile and serviceable. Indeed, what with its tributaries, its lakes, and its canals, it forms unquestionably the greatest internal highway of communication in the world.

During the centuries immediately preceding and following the beginning of our era, intercourse between China and western Asia and Europe was chiefly overland from India through eastern Turkestan and Tibet. By this route Buddhism came to China in the second century B. C. In the seventh century A. D. the religion of Zoroaster was brought overland to China. But already the sea-route from India was known, and the early seventh century saw Mohammedanism established in Canton and spreading thence northward. At almost the same time, Nestorian missionaries, pushing eastward from Persia with characteristic zeal, brought to China the first seeds of Christianity and were made welcome by an imperial decree, dated in A. D. 638. These sporadic attempts made little permanent impression upon the vast mass of China, and it was not until the thirteenth century when the Mongol hordes which had over-run the whole of northern Asia and threatened to extend their conquests to Europe, had been driven back, that Cathay—as China was then called—first experienced definite and continuous contact with Europe. Toward the close of that century, the two intrepid Venetian explorers Nicolo and Maffio Polo, journeying eastward overland, penetrated China as far as Peking and received a cordial reception at the hands of the emperor Kublai Khan. On a second journey, this time accompanied by Nicolo's famous son Marco, they again visited the Mogul emperor who repeated

his request that teachers be sent him from Rome. The three Polos remained in China for twenty years, Marco, especially, being high in the favor of the Khan. For three years he was governor of the then famous city of Yangchow.

The Polos paved the way for other travellers, official and otherwise, and although the appeal of Kublai Khan for teachers had never been actively met, a Franciscan friar reached southern China toward the beginning of the fourteenth century, and, as the result of his labors, the Roman Church saw her opportunity in the Far East. A flourishing mission was established, and it appeared as if Christianity had won a permanent footing in China, until, fifty years later, persecution under the first emperor of the Ming dynasty practically stamped out both the Roman and the Nestorian Churches.

With the rise to power of the Manchu dynasty in the middle of the seventeenth century, the Church again had her opportunity, and Jesuits and Dominicans were sent to China in large numbers, followed by missionaries of the Eastern Orthodox Church. But again persecutions broke out, and Christianity was proscribed by imperial decree.

It was not until the beginning of the nineteenth century that non-Roman missions obtained entrance into China. In 1807, Robert Morrison, sent out under the auspices of the London Missionary Society, reached Canton which had become the principal port of China for foreign commerce, American as well as English. Here Morrison settled under the very necessary protection of the East India Company, and here, seven years later, he baptized the first convert. In 1829 the American



COFFINS AWAITING BURIAL.



PAPER SERVANTS TO ACCOMPANY THE DEAD





RIVER FRONT, WOOSUNG



OUR CHURCH COMPOUND, WOOSUNG, 1920

Congregationalists began work; and after the opening of treaty-ports, in 1842, as a result of the "Opium War," and the treaty of 1860 following the T'ai P'ing rebellion and many outrages upon foreigners, the latter were given the right to travel in the interior, and all bans against the preaching of Christianity were removed.

Among the ports opened by the treaty of 1842, was Shanghai at the mouth of the Yangtze Kiang; and, with the treaty of 1860, that river became the great highway for the Gospel in China.

What sort of a country is it through which this great waterway takes its course, at least for the lower thousand miles, and what is the river itself like? Near its mouth at Woosung (Shanghai itself is fifteen miles south of Woosung on a side-branch of the river) it is like nothing so much as a yellow, sluggish canal from ten to twelve miles wide. Here and, indeed, as far up as Wuhu, 250 miles from Woosung, at least during the winter low-water, it feels the rise and fall of the tides. Moreover, in summer it is subject to a rise of as much as 70 feet in places due to the flood-waters coming from the far-away sources. At all times the broad expanse of waters is covered with boats of all kinds—small one-man sampans; large house-boats, arched over with matting and serving as floating homes for whole families; junks with sails in all stages of disrepair; and, nowadays, steamers of all sizes from big ocean-liners to river-launches both native and foreign. Barring these steam vessels, the aspect of the river is doubtless the same now as it was a thousand years ago. For China represents the most deeply-rooted conservatism to

be found in the world today. As an illustration, one might cite the case of one of our native priests whose family name is that of the town where he was born, and who can trace his descent back for 2500 years. His family have lived in the one town for that whole period. Or again, a most intelligent Chinese gentleman discussing with a European friend the matter of Japan's "peaceful penetration" of his country, remarked that he considered it as a merely temporary phase, and expressed the opinion that it would not last long. On being further questioned, he replied that he doubted whether the process would continue for more than a paltry two or three hundred years. What are a couple of centuries, more or less, in the life of China? She quietly waits now just as she did in the case of the Manchus. They are now gone, and China pursues her quiet course just as if there had been no such episode.

But to return to the river—fitting picture of China herself—active and busy on the surface; quiet and sluggish and *resistless* beneath. For an almost indefinite distance from both shores the low level plain stretches away; high banks close at hand; here and there a hillock on the horizon; villages surrounded with fields of rice or yellow-blooming rape or dwarf mulberry trees for the silkworms; now and then, near or far away, the gray, crenellated walls of an ancient city; and, alas for China! nowhere a trace of forests, and everywhere grave-mounds, or coffins deposited in the fields in gruesome array. Graves are one of the two curses of China. The other is graft. Graves must not be disturbed; hence it is rare to see a tract of good





COUNTRY ROADS



BROKEN DOWN. A LOAD OF COAL



BASKETS. GOING TO MARKET

farm-land anywhere on which could be ploughed a straight furrow one hundred yards long. Yet even this prejudice is giving way. The authorities of the Canton Christian College were recently asked by the provincial governor if their students would celebrate Arbor Day by setting out 700 trees on the outskirts of their property. They replied that they would be glad to do so were it possible, but that the land was encumbered with graves. Thereupon the governor gave orders that the villagers should remove the remains of their dead, which was done without serious protest or delay. Graves have a good deal to do with the small holdings of Chinese farmers, and small holdings mean extraordinarily diversified crops. Here is a list of farm products forming the staple yield of the districts adjacent to the river from Woosung up to Hankow: Cotton, hemp, silk, straw braid, rape, beans, wheat, eggs, sesamum, hides, dates, vegetable tallow, indigo, paper, incense, China-root, tea, peanuts, and feathers—quite an assortment. The same districts produce also graphite, lead, copper, iron and coal. Diversified industries of this kind are the best possible safe-guard against famine; if the crop in one district fails, that in a neighboring one supplies the deficiency.

As to graft, it exists everywhere in officialdom. It is a national failing, and explains many puzzling things, as, for example, the Government's quiet acquiescence in the matter of foreign encroachments. During the great famine of 1920-21 in the north, a certain high official, a member of the Central Relief Committee and a holder of no less than eight lucrative positions in the Government,

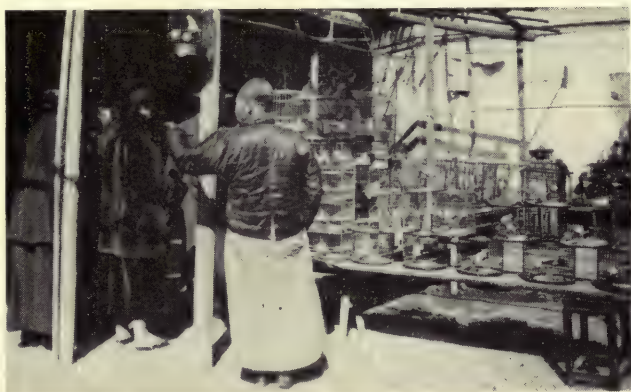


did his best to establish the principle of distribution of relief, not in the form of grain, but in cash; and, further, to see that the bulk of such cash was allotted to his own Province. The foreign members of the Committee barely thwarted his designs. Two Americans travelling on the railway recently, found themselves obliged to board the train without tickets. On their offering to pay their fares in cash, the guard who was accompanied by a "spotter," stated that the excess fare would be 50%. The money was paid, and presently the guard returned alone and offered to give back the excess paid if the travellers would allow him a small "squeeze" out of it. This latter is an English word well understood in China. Yet nowhere is business probity more highly regarded or more consistently practised; in a business transaction, thoroughly understood on both sides, the word of a Chinese can usually be trusted implicitly. In ordinary converse the Chinese, like most Orientals, have little apparent regard for the truth; but this is only because abstract truth has no meaning to them. Chinese ideas of courtesy often involve a disregard of the truth; but, after all, this is not a peculiarly Asiatic trait. House-breaking and petty thieving are certainly less common in China than in America; foreigners residing in China are rarely obliged to lock doors and windows.

To judge of the Chinese by the laundrymen of our cities—the usual criteria upon which an American bases his estimate—is to fall into error. The Chinese as we usually see him—unsmiling, inscrutable, unfriendly—is merely reflecting the aspect with which he is regarded; he returns just what



FISH-NET IN A CANAL



A BIRD SHOP



A NEAT FARMSTEAD



OLDEST AND YOUNGEST OF FIVE  
GENERATIONS OF CHRISTIANS



he receives. At home he is a different creature—friendly, happy, always ready to answer smile with smile, naively and often embarrassingly inquisitive toward the foreigner, an incomparable workman, laborious to the point of exhaustion but always singing as he labors. Anyone who has ever heard the incessant squeak of the Chinese wheelbarrow as the sweating coolie pushes it over rocky roads or through mud a foot deep, ever after hears in it the voice of the intolerable burdens of Chinese toil; yet these very toilers are, as a rule, the embodiment of good humor.

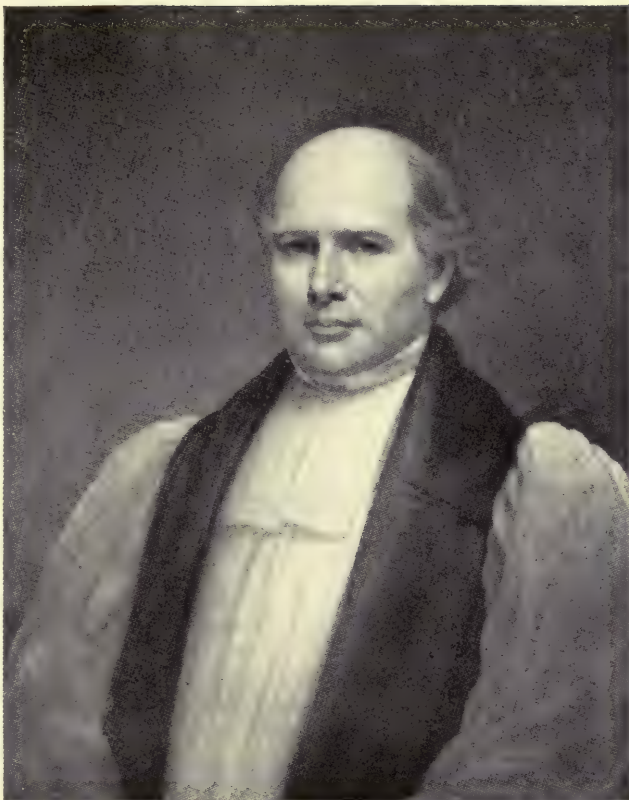
In such a land, and among such a people, the American Church Mission was established at Shanghai in 1845, by the Rt. Rev. Wm. J. Boone, the newly consecrated Bishop for China. This was not his first experience of work in that country. With his wife, he had gone out in 1837 to join a small company of missionaries located in Batavia preparatory to the difficult task of gaining a foothold in China. Later, he had worked at Amoy, the first point reached by our Church in China. This earlier experience led Bishop Boone, upon taking up work at Shanghai, in company with ten other workers, to organize the mission first on an educational basis—a boys' school in 1846; later, one for girls—an extraordinary experiment among a people whose estimation of girls was *nil*.

For evangelistic work, there had to be some printed matter in the vernacular, and this was provided in the form of a Catechism, a form of Service, and a standard version of the New Testament based upon translations already in existence. So much for education and evangelism. Strangely

enough, medical work, for which no country showed a more dire need, and which, in later years, grew to such proportions in the China Mission, lagged woefully during the early years. Not until 1874 were its foundations established; hence that year marks the final organization of the mission complete in its three-fold aspect.

The episcopate of Bishop Boone saw the beginnings, in Shanghai, of work which finally resulted in such justly famous institutions as St. John's University, St. Mary's School, St. Luke's Hospital and St. Elizabeth's Hospital; yet the first baptism of a Chinese in Shanghai—Wong Kong Chai, later a devoted priest—had occurred only in 1846; and in 1921 there was still living, in the country district outside of Woosung, an old Chinese lady who was our first convert in that district, and became the head of a family of five generations—all members of our Church.

To Bishop Boone's foresight the Church owes also a debt of gratitude on the financial side. Early in his episcopate he purchased, for the Mission, a tract of land on the river-bank in what was then a suburb of Shanghai, called Hongkew. With the destruction of the city-walls and the expansion of the city, Hongkew presently became one of the busiest quarters—the very heart of a commercial district, so much so that a new and quieter site had later to be found for the Mission. Not only did the property increase enormously in value, but, for years, all that was not occupied by the buildings of the Mission, brought in a large and increasing income from rents. Had Bishop Boone, when asked by the surveyors how far the property ex-



THE RT. REV. WILLIAM J. BOONE, D. D.  
*First Bishop of the American Church in China*





THE RT. REV. C. M. WILLIAMS, D. D  
*Second Bishop of the American Church in China*

tended, replied, as he might properly have done, "To low water" instead of, as he did, "To the middle of the road," the Hongkew rentals would be ten times what they are, as the steady silting-up of the river has added two city blocks to the water-front. The Church at home was never aroused to the advisability of following Bishop Boone's policy in the matter of land-purchases in China.

In 1864, Bishop Boone died, an event which was, in itself, a sufficiently serious blow to the Mission, and was made more so by delay at home in appointing a successor. At length the lot fell to the Rev. Channing Moore Williams who, for ten years, had been connected with the Mission, first in China then in Japan, and he took charge as Bishop early in 1866. Under him, the open door presented by the great river-highway began to be utilized. Unfortunately the new Bishop's acquaintance with both Japan and China was too strong a temptation to economy on the part of the Church at home, and Williams was given episcopal jurisdiction over both countries. Obviously this limited the extent of his services in either. Nevertheless his indomitable energy carried the Church far up river to the twin cities of Hankow and Wuchang where he laid the foundations upon which the Church later built so effectively. Boone University, which had its small beginnings in 1871; St. Hilda's School and the Church General Hospital in Wuchang; the Choir School; the Trade School; the Catechetical School and the schools for teachers and deaconesses in Hankow—all these were the outcome of Bishop Williams' initiative.

This great leap over 500 miles of river from Shanghai to Hankow, of course passed by many alluring places, the names of which were to become familiar to the Church in later years. Wusih with its fine memorial church, its theological school, its hospital and orphanage; Soochow, famous for its Academy and Epiphany School; Zangzok—a perfect mission-station; Yangchow, known in all the region as the site of the Mahan School and St. Faith's School; Nanking, once China's capital and destined to become the field for some of our most progressive work. Wuhu, with St. James' School and the fine work of the Sisters of the Transfiguration in St. Lioba's School for girls; Anking, the see-city and a perfect hive of activity reaching out for a hundred miles in every direction; Kiukiang, with its great church and High School; Nanchang where the demand for workers always exceeded the supply,—all these foci of opportunity had to be overlooked in that first great enterprise to Hankow. Still, it was doubtless good policy to establish, first, the two ends of the chain, and fill in the links later.

Bishop Williams had been given oversight of the Mission in both China and Japan; and upon his transfer, in 1874, to jurisdiction in Japan alone, the Church again was unable to find a suitable successor for China, until, three years later, she called the Rev. S. J. Schereschewsky from Peking where, for twelve years, he had been devoting his extraordinary linguistic talent to preparing a translation of the Bible in Mandarin, the most widely understood dialect of China. Of Bishop Scherechewsky, it was said by Archbishop Tait that he was one of six really learned men in the world.





THE RT. REV. WILLIAM J. BOONE, D. D.  
*Fourth Bishop of the American Church in China*



BISHOP SCHERESCHEWSKY AND HIS ASSISTANTS WORKING ON HIS TRANSLATION  
OF THE BIBLE

One of the first acts of the new Bishop was to borrow money upon the increasingly valuable Hongkew property at Shanghai, and to purchase, in 1879, 13 acres of land in the suburb known as Jessfield, there to establish a school destined in time to become St. John's University. No wiser piece of work was ever done in the mission-field, since it insured the future of an indigenous Church by providing facilities, not only for general education, but for the additional training of native evangelists, teachers and priests.

But while these foundations were being laid at the down-river end of the chain, the up-river end was in difficulties, owing to a condition at home which has hardly been duplicated since and, please God, will never exist again—a good supply of volunteers for the foreign field and no money to send them out. Only the heroic steadfastness of such a man as Hoyt of Wuchang could have held firmly together the increasing number of converts there. The crisis passed, however, largely through the help of the Bishop who proceeded at once to Wuchang and took up his residence there for the winter of 1880-81. In the succeeding August he was overcome by sunstroke—an attack which led to almost complete paralysis, and obliged him to resign his office as Bishop of Shanghai. He was succeeded, in 1884, by Bishop W. J. Boone, a son of the first Bishop, and a man of fourteen years' experience in the field. Under him, was continued vigorously the policy of training native workers—not only priests, but, still more largely, catechists, Bible women and teachers, in order that the increas-



ing number of out-stations might be, in a measure, supplied.

Now, also, the central station at Hankow, formerly supplied from Wuchang, became more fully developed to keep pace with the growing commercial importance of this city and of the adjoining city of Hanyang; and here, in 1885, five graduates of Boone School were ordained to the priesthood—the first fruits, for the Ministry, of the up-river work.

In 1888, work was begun at the important river-city of Wuhu, rather less than midway between Shanghai and Hankow, and the Rev. Herbert Sowerby was sent farther still up the river to open stations at Shasi, 200 miles above Hankow, and at Ichang, 75 miles beyond even that point.

It was a time of political progress throughout China, marked by official missions to Europe on the part of the Government, and by the first concessions for the construction of railways—truly an astounding awakening. For the first time, China realized that she might have something to learn from the outside world, and an edict of religious toleration issued in 1886, gave promise of a free course for the Gospel.

The developing work of the period is associated with the names of three young priests destined to brilliant careers in China and elsewhere—F. R. Graves, F. L. H. Pott and S. C. Partridge. The period is also notable for the establishment of a method of work, heretofore untried, but now almost universal throughout our Mission, i. e., the renting of a private house on some busy street and using the familiar guest-room, which is so marked a feature at the entrance to all Chinese houses, as a



LITTLE GIRLS WHO HAVE BEEN RESCUED FROM SLAVERY



THE RT. REV. F. R. GRAVES, D. D.  
*Missionary Bishop of Shanghai*



THE REV. F. L. H. POTT, D. D.  
*President of St. John's University*



place where the native worker might meet socially those who chose to come in. Fewer people are reached in this manner than through preaching-halls, but the method is a more personal and intimate one and has produced more permanent results.

These years of development were not without their set-backs and hardships. There was a deplorable lack of workers, opportunities impossible of acceptance were visible everywhere, the links in the chain of river-stations were so long that communication was very difficult, and the smouldering fires of anti-foreign prejudice occasionally broke out in riot and pillage. Nevertheless the main stations continued to grow under the skilful hands of the Bishop and his workers, and our institutions began, more and more, to justify themselves in the eyes of the Chinese, until our schools and hospitals were overcrowded and there was difficulty in caring for the increasing number of inquirers eager to know the Way.

In the midst of all, Bishop Boone died; and it was not until more than a year and a half later, in June, 1893, that the Rev. F. R. Graves was selected as his successor. The important work at Hankow was now placed in charge of the Rev. J. A. Ingle, a comparatively new comer to China, and the Rev. S. C. Partridge took charge at Wuchang. A further impetus to the work up-river was given by the decision of the new Bishop to make Hankow his headquarters.

In 1888, the Rev. F. L. H. Pott had become President of St. John's College, Shanghai, which was gradually acquiring University status; and, in 1893, a striking proof of the vitality of the Church

in China was seen in the organization, in Shanghai, of the Woman's Auxiliary. Both in Shanghai and Hankow, steps were taken toward the very difficult and often thankless task of ministering to the foreign residents. When one realizes the almost intolerable temptations to laxity of morals which exist in the commercial centres of the Orient and the difficulty of keeping even Churchmen loyal to their faith amidst such surroundings, it is manifest that the Church, in her mission abroad, has a duty toward them no less than to the non-Christians. The Church of England had long had an established work in Shanghai and she ministered to her own people; but, in Hankow, and generally up-river, our Church possessed the field, and her duty was therefore plain.

Here we may well anticipate somewhat. The Church of England had, for years, been conducting a very extensive Mission in China quite apart from that of the American Church. Her field had been in the north, the west, and the south, and, in 1897, she was supporting four dioceses in those regions, while our field had been limited to the central-eastern Provinces bordering upon the lower Yangtze Kiang. By 1910, the Church of England had created and was supporting seven Dioceses, and the Canadian Church was supporting one in addition. It was rightly felt that these three branches of the Anglican communion should be confederated for purposes of administration. In 1897, a Conference of Anglican Bishops with jurisdiction in China, was held at Shanghai, at which were discussed matters of vital concern to the whole Anglican Church in China. This Conference was followed by others in



THE RT. REV. T. S. SING  
*First Chinese Bishop*



FIRST SYNOD OF THE CHUNG HUA SHENG KUNG HUI  
*American, British, Canadian and Chinese Delegates*



succeeding years, until, in April, 1907, there was held a representative assembly of Bishops and elected presbyters to deal with the matter of the organization of the Anglican Church in China. Out of this came an agreement, officially sanctioned in the following year, fixing the boundaries of the missionary districts and providing for a division of the responsibilities of ministry to foreign residents. So far, it had been a matter of the Anglican Communion; but, at the next succeeding Conference, in 1909, appeared the elements of an indigenous Church in China; for here were present, for the first time, native elected delegates. As a result of this Conference, there emerged the *Chung Hua Sheng Kung Hui* or Holy Catholic Church of China, with its Constitution and Canons which were finally adopted on April 26, 1912, at a conference held in Shanghai. That date, therefore, marks the objective of the Church's Mission to China—the establishment of a national Church with representative and self-governing powers. Thus in China there ceased to exist a number of detached Anglican Missions, and the last Conference of the workers in those Missions, as such, became the first Synod of the Church of China. The final step in the organization of the Church of China was taken in October, 1918, when Archdeacon Sing, a Chinese presbyter, was consecrated as Assistant Bishop in the Diocese of Chekiang under Bishop Molony. At that time the *Chung Hua Sheng Kung Hui* comprised eleven Dioceses covering nearly the whole of China—seven under English Bishops, three American, and one Canadian.

Although the new Church eventually (at the second meeting of its General Synod, April, 1915) established its own Department of Missions, this does not mean that our Church or the Church of England thereby became free from further responsibility in China. On the contrary, there arose at once a necessity for redoubled efforts in order that the Church of China, just brought to birth, might be strengthened in the midst of her weakness and poverty until she should become able properly to fulfill her mission to the millions in her own country still without God.

But, to return to our story. In 1895 and 1896 respectively, two more recruits who were to make their mark on China, took up work at Hankow—the Rev. D. T. Huntington and the Rev. L. H. Roots; and, by their coming, the out-station work from Hankow was given another impetus.

Sinti, half way between Hankow and Shasi; Anking, two hundred miles below Hankow; Hanchuan, sixty miles up the Han River—these were all new outposts at this time. By the year 1899, a small boarding-school for boys had been started at Wuhu under the charge of the Rev. F. E. Lund, a recent recruit from another Mission, who had also established work at three out-stations. At Anking, the Rev. C. F. Lindstrom had gathered together a handful of boys and a small congregation. It is interesting to note these small beginnings of a work which, in twenty years, was to show such astonishing results.

At Wuchang, Boone School under the Rev. S. C. Partridge, had outgrown its quarters and was confronted with a long waiting-list of applicants; St.

Paul's Divinity School had started work, and the Revs. R. E. Wood, S. H. Littell, and A. M. Sherman had joined the staff; St. Hilda's School for girls had taken a new lease of life under Miss Pauline Osgood; two small hospitals for men and women respectively were doing the best work possible with restricted means. Across the river, in Hankow, there were three churches. At Sinti, Shasi and Ichang the work was progressing well and was giving opportunity for more native catechists than the Church could supply.

The Boxer Rebellion of 1900-01 tested to the utmost, the quality of Chinese Christianity. Though the Yangtze Valley escaped the bitterness of the trial through the strong intervention of the provincial Viceroys of Anwei and Hupeh, in the north the terror was acute. No less than 15,000 Christians suffered martyrdom for the Faith, and of all those threatened with torture and death only two per cent apostasized. Our own Mission suffered none of the greatest trials or losses.

The suppression of the Rebellion was followed by a new era for China. Reform movements became popular, resulting finally in the establishment of the Republic; edicts were issued against the use of opium and the practice of foot-binding; the age-long system of education was abandoned, Western education was eagerly sought in its place; the mission schools sprang at once into prominence.

Almost immediately our chain of river-stations was strengthened by a request from the foreign colony at Kiukiang for Church Services. This was accepted by the Rev. L. B. Ridgeley, who was thus enabled also to begin work among the Chinese,

through a native deacon. Two schools were started and eventually a piece of high land overlooking the city, was purchased. This was our first work in the Province of Kiangsi.

One other Province in our river-territory—Hunan—still remained untouched. Its capital, Changsha, had been an absolutely closed city so far as Christianity was concerned; but with its opening as a treaty port, a native priest was sent to inaugurate work there.

At Anking, land was purchased for a Mission compound; and down-river, near Shanghai, an attempt was made to link up that city with Wuhu by means of a line of stations across the country. The first of these to be permanently established was at Wusih, an important city on the Grand Canal, that marvellous water-way, second only to the river itself, which extends from Hangchow, southwest of Shanghai, nearly to the gates of Peking, a distance little short of 1000 miles.

At Shanghai a hospital for women—St. Elizabeth's—was added to the existing institutions of the Church, and facilities were provided for caring for little slave-girls—those pitiable objects seen everywhere throughout China, and redeemable at a cost of a few dollars apiece.

With the expansion of the work, the advisability of dividing the vast territory covered, was becoming imperative. East and west it stretched as far as the distance between Philadelphia and St. Louis; the population was far more dense, the facilities for travel more inconvenient. There existed, moreover, the drawback of differences in dialects. In 1901, therefore, General Convention defined the





ON THE GRAND CANAL,

立一八九二年十月二十日 中國基督教大學堂 敬送 北平師範學校 校長 徐君 鑒



BUILDINGS OF THE AMERICAN CHURCH MISSION, WUSIH, 1920

coast Province of Kiangsu as the Missionary District of Shanghai; the rest became the Missionary District of Hankow. This necessitated the appointment of a Bishop for the up-river territory and the choice fell upon the Rev. J. Addison Ingle, for ten years missionary in Hankow, who was consecrated there the following year. For nearly two years Bishop Ingle worked with extraordinary activity, and it is safe to say that when he died in December, 1903, he had made an impression in China unique in depth and extent. His far-seeing mind devised a comprehensive plan for mission-work—evangelistic, educational and medical—which was at once made effective when, in 1904, the Rev. L. H. Roots followed him as Bishop of Hankow.

In line with the project for inland stations between the river-stations of Shanghai and Wuhu, the great commercial city of Soochow was entered in 1902, and within six weeks there was a chapel, a preaching-hall, a boys' school and a girls' school, an orphan asylum and a guest-room with a Bible-woman in charge.

Meantime the work at Wuhu had developed and in 1905, a fine memorial church superseded the narrow quarters in which the Christians had been worshipping for many years. As part of the same memorial, new buildings were erected for the boarding-school and rooms for the foreign priest in charge.

During the first ten years of the present century, notable additions were made to the buildings and equipment of our two colleges—St. John's and Boone. In 1906, Boone, which had been long a preparatory school, graduated its first college-

trained class. Three of the seven graduates proceeded to study for Holy Orders, three remained connected with the College as teachers, and the seventh became secretary to one of the officers. On one occasion, a provincial Viceroy had offered a very substantial gift to Boone School provided that attendance at Christian worship were made optional. The offer was declined. A few years later, in 1906, this same Viceroy entered four of his young relatives at Boone with the understanding that they were to have full Christian instruction. At the same time a request came to Bishop Roots from a number of officials in Wuchang asking that the Mission provide a school for girls of the gentry class, on the ground that the moral atmosphere of the Government schools was unwholesome. Everywhere the efficiency of our day-schools was increasing, though in most cases there was not and never had been, anything like adequate quarters. It is not generally known that, on occasions, children have committed suicide when refused admission to our schools because of already overcrowded conditions.

In 1906, the Church started work in Nanchang, capital of the Province of Kiangsi. Beginnings were made here by two Chinese men from Hankow,—one a priest, the other a young graduate of the Catechetical School. In the same year, St. John's College was incorporated as a university and was thereupon granted the usual academic privileges by Harvard, Yale and other American universities. That year also saw the graduation of six women, from the Training School for Bible Women in Hankow—the first class to be graduated and





BIBLE WOMEN OF THE CHUNG HUA SHENG KUNG HUI



GENERAL SECRETARY AND MISSIONARIES OF THE BOARD  
OF MISSIONS OF THE CHUNG HUA SHENG  
KUNG HUI, 1916

to take up a most difficult but essential work. The number of catechists trained in Hankow and later in Wusih, steadily increased; but, as in the case of Bible-women, it never was able to meet the demand.

Even much later, requests for such teachers—men and women—from every quarter and often backed by official sanction, had to be declined by our Mission, with the consequence that small, aberrant Christian sects occupied those places.

The growth at Anking, during this period, was phenomenal. St. James' Hospital, the most up-to-date institution of the kind in central China at that time, was completed; St. Paul's High School, and St. Agnes' School for girls were flourishing; the little chapel was superseded by the fine Church of The Holy Saviour; and two great circuits of out-stations were developing, covering a territory as large as the State of Massachusetts—a free field where no Christian work had ever been done, and in which, therefore, our Church had sole responsibility.

In 1910, the Rev. J. M. B. Gill left the Mission at Yangchow to begin work at Nanking, capital of Kiangsu, and the last of the provincial capitals of central China to be so occupied. Some idea of the size of this great city may be obtained if we note that the two centres of our work then—one just outside the north gate, the other near the south gate—were seven miles apart in a direct line.

The credit for much of this expansion must be given to the policy of providing a constant, if insufficient, supply of catechists whereby the out-station work could be pushed and foreign priests of experience relieved to lay foundations in the great

centres. The establishment of the Catechetical School at Wusih, in 1912, under the Rev. G. F. Mosher, supplied the want down-river which had already been met up-river at Hankow.

In 1911, a private estate adjoining our University property in Shanghai, was purchased; and the occupation of this additional space providing for needed expansion, St. John's rapidly became recognized as the greatest educational institution in China, commanding the allegiance of the very best class of Chinese, Christian and non-Christian alike.

In 1909, following the lead of St. John's, Boone College in Wuchang was also given university status.

Meantime the original compound at Wuchang was proving inadequate for the numerous activities comprised in it. In 1914, St. Hilda's School was removed to its new site outside the city wall; and four years later the medical work of the Mission, which, ten years previously, had been cast out of the Boone compound to get along as best it could elsewhere, came into occupation of its new compound and buildings, under the title of the Church General Hospital.

In the Hankow district there was an urgent need for more Bible Women to keep pace with the increasing number of catechists, since Chinese social customs make it impossible, even if otherwise advisable, for men to act as instructors of the wives of converts or of women inquirers. Moreover, Chinese prejudice demands that workers among their women shall be in the status of married women; hence it is usual to train and use widows as Bible Women. The Church of England Mission, in order





WOMEN'S HOSPITAL, CHURCH GENERAL HOSPITAL,  
WUCHANG



ST. HILDA'S SCHOOL, WUCHANG, 1919



THE, RT. REV. D. T. HUNTINGTON, D. D.  
*Missionary Bishop of Anking*



FUTURE CHURCHMEN, TSUNG YANG

to meet this need, had long had a system of "Station-Classes." That is, classes carried on at a centre for three or four months at a time; and now a similar plan was adopted in the Hankow district, and pursued with great success.

A noteworthy event, in 1909, was the ordination to the Diaconate of seven young men, six of whom were Boone graduates and regarded as the best educated candidates trained entirely in our China Mission.

In the following year the Church in Hankow organized its own Missionary Society, and work was presently begun by a Chinese priest in the far-distant city of Shinan in the southwest corner of Hupoh Province, and later at Hukow near Kiukiang, the Society meeting all the expenses of the missions except the salaries of the two workers.

Now, again, was emphasized the necessity of a further sub-division of episcopal jurisdictions, and General Convention, in 1910, set apart the Missionary District of Anking (originally named after the city of Wuhu) to comprise the Province of Anhwei and the northern portion of Kiangsi. In 1912, the Rev. D. T. Huntington, for many years missionary at Ichang and Hankow, was consecrated Bishop of this new District, and selected Anking as his see-city. It is interesting to note that Bishop Huntington was the first to promise conformity to both the American Church and the Church of China, the organization of which, in 1912, has already been noted.

The death of the old Empress Dowager in 1908 had given an opportunity to those long-desirous of seeing China freed from the Tatar Manchus who,

for nearly three centuries, had imposed their corrupt and autocratic rule upon the Chinese. In 1911, after a period of more or less earnest attempts on the part of the Manchu Prince Regent to give to China a system of representative government, the people took matters into their own hands. In central China, at Nanking, a Republic was declared with Sun Yat Sen as provisional president. Six weeks later, on Feb. 12, 1912, the veteran statesman, Yuan Shi Kai, was delegated by the central Government at Peking to co-operate with the Nanking Government in the establishment of a provisional Republic for the whole of China. To this proposal Sun Yat Sen loyally agreed, and in the first meeting of the new National Assembly, in April, 1913, Yuan Shi Kai was elected President of the Republic. There had been sporadic riots in connection with the Revolution; here and there fighting had occurred on a small scale; Nanking, the ancient capital of China had to be taken by force; but probably never before in the history of the world had a momentous change of government taken place so quickly, so peaceably, and over so vast an area. The civil flag of the "Great Ching-hwa Republic" bears horizontal stripes of red, yellow, blue, white and black, emblematic of the five races composing the Nation, i. e., Chinese, Manchus, Mongols, Mohammedans and Tibetans.

Said Sun Yat Sen, first provisional President of the Republic, "Men say that I am responsible for this Revolution. I do not deny the charge, but where did the idea of the Revolution come from? It came because, from my earliest years, I have associated with missionaries who put new ideas of





OUR MISSION HOUSE, SOOCHOW, 1920



MAHAN SCHOOL, YANGCHOW, 1921



ST. JAMES' HOSPITAL, ANKING, 1922

liberty and justice into my heart. I call upon the Churches to help in the establishment of a new government. The Republic can not endure unless, at the centre of the nation's life, there is that virtue and righteousness, for which the Christian religion stands."

On April 27, 1913, the Government of China issued its memorable appeal, asking for the prayers of the Christian Church. Can the world anywhere show the like? What people, in all history, ever made a greater offer to the Church of God?

Meantime agencies adverse or indifferent were taking the tide at the flood. Notwithstanding the desperate attempts of China to check it, the opium trade began to increase through American and Japanese channels; British and American tobacco-interests took, as the goal of their endeavor, "A cigarette in the mouth of every man, woman and child in China"; foreign distilleries located in Chinese cities began debauching the people, naturally abstemious; foreign residents were misrepresenting Christianity to the alert Chinese; and the religious future of China seemed trembling in the balance as between a revival of Buddhism, on the one hand, or the spread of vital Christianity, on the other. The Church alone could decide the issue, and the establishment of an autonomous Chinese Church, within the Anglican communion, following, as we have seen, immediately upon the proclamation of the Republic, gave promise of a bright future.

It would be well to pause here in the history of the Chinese Mission, and consider briefly the further course of political affairs in China up to the

close of 1920, especially in its relation to missionary activities.

The Revolution of 1911, unlike other uprisings which had preceded it, was not directed against foreigners; hence the missions were practically immune from direct harm. This was also due, in some measure, to the favor with which Christian missions were regarded locally, and to the fact that many Chinese Christians had joined in the struggle for independence and a few had found positions in the new Government.

Under Yuan Shi Kai, a policy of reaction, unpopular, especially in the South, seriously threatened the new régime, and led to disturbances between North and South, focussed as always in the central Provinces comprising the Dioceses of Anking and Hankow.

The moving of troops hither and thither across these buffer Provinces, the occasional looting of towns and villages, and a spirit of lawlessness induced by the unsettled political situation, kept the Dioceses in a state of constant apprehension. The death of the President in 1915, and the assumption of office by his successor, Li Yuen Hung, did little to restore order. To previous causes of discord were now added opposing views as to a declaration of war against Germany, and only an abortive attempt to restore the Manchu dynasty, repeated in 1918 after the enforced resignation of President Li, prevented very serious trouble.

In this connection it is interesting to note that, ever since 1914, the Governments allied against Germany had drawn upon China for coolie-labor. Members of the mission-staff were detailed to ac-



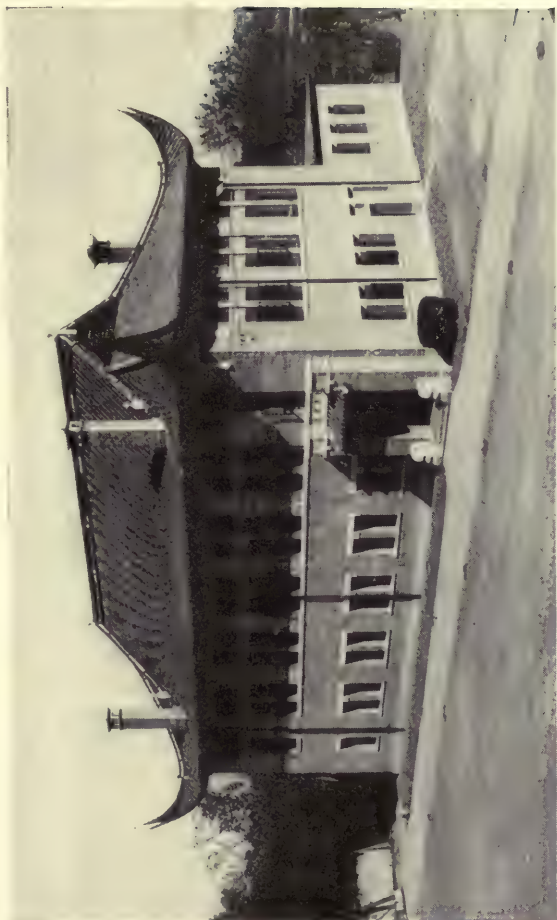
company these drafts. Others were selected for war-work in various capacities, chiefly medical; and while this seriously depleted the staff and imposed added burdens upon those who remained, it was an encouraging proof of the character of the personnel which the Mission had attracted and trained.

The unsettled condition of political affairs and the ascendancy of the military and reactionary party in Peking, finally led, in 1918, to the organization of a parliamentary government in the South under the leadership of Sun Yat Sen and Wu Ting Fang, with headquarters at Canton. This, however, merely served to strengthen the opposing political forces, through centralization. The friction between North and South continued, and was, as usual, felt most strongly in the vexed central Provinces.

Serious disturbances were caused in 1919 by the boycott of Japanese goods following the announcement of the granting to Japan of all the former German rights in Shantung—the Holy Land of China. This movement originated in the student-class, and naturally had a disturbing effect on our schools. In 1920 the disturbances were acute in the Diocese of Hankow. Ichang was looted and Changsha riotous. The Shinan region was ravaged by northern and southern troops equally. The cultivation of opium was partially resumed, and its smuggling led to demoralization. Under these conditions the influence in Hankow of that outstanding and faithful Christian, General Feng Yushiang, was a great factor in inspiring confidence.

Further economic troubles disturbed China. Long continued drought in the North threatened a famine of unusually serious proportions which, beginning in 1920, decimated the population in a large part of the Province of Chili, and drove hordes of refugees southward, thus adding to the chaotic conditions in the central Provinces. However, the effects of the famine were not altogether evil, for the spirit of Christianity proved to have so permeated China that, to an unparalleled degree, the people of all sections responded to the local need. In the mission-stations, large special offerings were made toward famine-relief, and in some instances alms-boxes placed in city streets received contributions from the general public in a spirit quite new to Chinese temperament, usually so callous toward suffering. Here, again, we are glad to note the immediate call for missionaries to plan and administer famine-relief. Money was often refused except with the proviso that foreigners should share in allotting the funds. Naturally many of the foreigners selected for this duty were members of the various Missions, and in every instance the wisdom of the choice was amply justified. It was necessary Christian work; but the withdrawal of workers from their regular stations again imposed added burdens upon the rest of the staff. So, in many ways, the helpful, stabilizing effect of the Church during these early years of the Republic, made itself felt.

These years showed a steady development of the work in all three of our Dioceses. This may be more clearly followed if we consider each Diocese in order.



GYMNASIUM, ST. JOHN'S UNIVERSITY, SHANGHAI



THE LOW LIBRARY, ST. JOHN'S UNIVERSITY, SHANGHAI



## *The Diocese of Shanghai.*

In the Diocese of Shanghai great emphasis had always been laid on education; it was natural, therefore, that as time went on St. John's University with its preparatory school, and St. Mary's School, would each require larger space. The simplest plan was for the University to purchase the buildings belonging to the School, and for the latter to seek new quarters. This plan was put into effect, and land was purchased for St. Mary's School, though in 1920 it was still occupying its old and inadequate quarters, since the necessary funds for buildings had not yet been raised. The 25th anniversary of Dr. Pott's Presidency (first, as "Headmaster") occurred in 1913, and was celebrated by the completion, in the following year, of a fund of \$20,000 Mexican, largely contributed by Chinese. With this fund as a basis, was erected, in 1915, Anniversary Hall, containing the Low Library.

It is of interest to note that St. John's was the pioneer in inaugurating the Boy Scout movement. A troop—the first in China—was organized here in 1914.

The educational impetus was increasingly evident throughout the Diocese. The Schools at Soochow were always filled beyond their proper capacity, a situation which was only partially relieved in 1914 by the establishment of a Girls' Boarding School—Epiphany—intended for the children of Christians in the country stations, and by additions made later to Soochow Academy—the excellent boarding school for boys. The very suc-

cessful Mahan School at Yangchow under the Rev. B. L. Ancell was another leading institution of the Diocese. Here, too, a girls' school was built in 1914, with funds raised by a Philadelphia Bible Class, and St. Faith's Boarding School for girls was showing the remarkable growth which, in 1920, necessitated its removal to a compound purchased from the Methodists, and the turning over of its former site to Mahan School. Such institutions as these served to emphasize the value and the wide-spread need for similar primary and middle schools elsewhere, though there were neither teachers nor funds available for the purpose. The co-ordination of the schools in the Diocese was a marked feature of this period, and had much to do with the decision of the Government Board of Education in 1920 to place the whole Department of Primary Education under a foreign superintendent.

No less progressive was the evangelistic work of the Diocese, seen especially in the increased facilities for training Chinese clergy, catechists and Bible women. Chief among these were the Catechetical School at Wusih, (destined later to be superseded by the Theological School, first located at Wusih then permanently transferred to Nanking), and the Bible Women's Training School at Soochow, a site for which was purchased in 1912. Such work was the more necessary since there was a deplorable lack of clergy to meet the needs of the growing missionary opportunity beyond the main centres. The lack of foreign priests was seriously delaying progress. At none of the main centres outside of Shanghai—Yangchow, Wusih, Zangzok,



ST. FAITH'S SCHOOL, YANGCHOW, 1921  
(Former Methodist Compound)



CHURCH AT NANKING



THE FIRST CHINESE DEACONESSSES



CATECHISTS AT ZANGZOK



Soochow, Nanking—was there more than one foreign priest; and, in three of these, he also had to serve as Headmaster of a large school. Even more serious was the lack of Chinese clergy and of facilities for training candidates. The latter was a problem involving the question of language and dialect as well as that of a settled policy both locally and generally for the whole Sheng Kung Hui. Our settled policy had been, and continued to be, a theological course in every educational institution which offered a college arts course. Thus St. John's University maintained a theological department in which the instruction was conducted in English. Boone College at Wuchang had a similar department. At Hankow, a vernacular school for the training of Chinese clergy was organized in 1912, but this school was supposed to supply the needs of all three Dioceses composing the American Church Mission, and was, of course, inadequate for this purpose. In 1920, a plan was formulated for the establishment, at Nanking, of a Theological School under the Deanship of the Rev. L. B. Ridgeley, to be conducted in Chinese and to supplement the work of the school at Hankow for the benefit of the same general field. This plan was successfully carried out, and the new school took the place of the Catechetical School at Wusih, as above noted. Meantime steps were taken in 1919, by the English and American Bishops, to establish, in Nanking, a central Theological School for advanced training, where the instruction should be in the widely-spoken Mandarin dialect. This was a project initiated by the whole Sheng Kung Hui for the benefit of all of the eleven Dioceses.

The need was urgent since the missionary motive was stirring the Church to activity.

In 1914 a Diocesan Missionary Society had been organized, to be followed the next year by the formation of the general Board of Missions of the Holy Catholic Church of China which selected the Province of Shensi far to the northwest, and its capital city Sianfu as the first objective. For this difficult mission, the Diocese of Shanghai had the honor of providing the first volunteers—the Rev. D. M. Koeh, and the Rev. H. Z. Phoo. Thus the Chinese themselves were awake to their vast missionary opportunity; but no adequate facilities were provided for meeting the call of the numerous out-stations in the vicinity of the chief centres, still less in the far distant fields.

At some of the centres, the work was being consolidated by the erection of good churches to supersede the flimsy and inadequate Chinese houses which had served as overcrowded places of worship. The memorial Church of the Holy Cross at Wusih was built, in 1912, through the generosity of a New York Churchman. A new chapel (Emmanuel) was built for the Mahan School, in 1914; and Nanking was to be similarly strengthened. In 1915, St. James' Church at Woosung was consecrated, as was also Christ Church, Quinsan,—a project supported entirely by the Men's Auxiliary. The same year saw the completion, at Shanghai, of the fine Church of Our Saviour; this, too, a work of the Chinese themselves under the Rev. P. N. Tsu. It will be recalled that this was our first mission station in China. In 1911, this active congregation had built a parish-house—Wong Memorial Hall—



NEW CHURCH OF OUR SAVIOUR, SHANGHAI



ST. ELIZABETH'S HOSPITAL, SHANGHAI



WOMAN'S INDUSTRIAL HOME, KIANGWAN  
*A Diocesan Institution*



in memory of our first Chinese convert and first rector of the parish, and in 1920 it was adding to its equipment a \$30,000 school-building. In that year also, a church was built at Meli, with money given, for the most part, by the Chinese. Thus, throughout the Diocese, the Chinese Church was showing increasing ability to become self-perpetuating.

In this connection, one great event should be recorded, i. e., the meeting, in April, 1918, at Jessfield, of the General Synod of the Chung Hua Sheng Kung Hui. The Synod confirmed the election of China's first native Bishop, the Ven. T. C. Sing, and with his consecration in the following October, the organization of the Chinese Church was finally completed.

On the medical side, there was constant need for further expansion. St. Andrew's Hospital at Wusih, opened in 1912, was the fourth hospital or dispensary to be established in the Diocese, and during that year they ministered, together, to 120,000 people. When it is borne in mind that every mission hospital in China is a centre of evangelizing power, their significance is apparent.

The alignment of China on the side of the Allies in the World War, entailed, as has been noted, much hardship on our medical work, through the withdrawal of members of the staff. The hospitals at Shanghai and Wusih contributed four doctors to the war, besides the clergy who accompanied the labor divisions to Europe; yet they managed to maintain and even increase their work. In 1920, extensive improvements were planned for the hospital at Wusih. The essential work of medical

education had long formed a part of the educational activities at St. John's University. At one time a proposal was made that the University join with the Christian Association of the University of Pennsylvania in establishing a joint Medical School; at a later date the suggested establishment, by the Rockefeller Foundation, of a Medical School at Shanghai, seemed to presage the closing of the medical department of the University; but neither of these plans came to maturity, and the University remained the only agency in the Diocese for providing adequate medical training. Boone University at Wuchang had possessed its own medical department, but economy and efficiency led to its merging with St. John's.

### *The Diocese of Anking.*

The Missionary District of Wuhu, as it was originally called, had, in 1912, received its first Bishop and held its first Synod. While it had no great educational centre like St. John's University, it was becoming notable for several excellent boarding-schools, especially St. James' High School which occupied a valuable and commanding position on Lion Hill outside the city of Wuhu; the Boys' High School at Kiukiang located on a large piece of property overlooking the city; and St. Paul's High School and St. Agnes' School for Girls in the city of Anking. A notable addition was made to our list of schools when, in 1915, the Sisters of the Transfiguration purchased a site adjoining the Lion Hill property at Wuhu and there, in a foreign building on the property, opened St. Lioba's School for Girls.



ST. LIOBA'S SCHOOL, WUHU, IN WINTER



ST. AGNES' SCHOOL, ANKING, 1919



Besides these, the Mission had, in 1912, 16 day schools with nearly 400 pupils scattered throughout the District. Indeed the striking features of our work in this Diocese were its wide-spread nature, its High Schools, and its number of out-stations in large territories unreached by any other Christian agency. The boarding schools received fairly adequate support from the beginning, but the many day-schools in the cities and at out-stations were located in unsanitary, ill-lighted, and overcrowded quarters, where it was impossible to make room for the many children who applied. This was especially the case with the girls. The Revolution had changed the attitude of the Chinese mind toward the education of girls, and, as a result, there was an unprecedented opportunity for educational work for girls and women, but only the most limited means. Even at such centres as Anking there were, in 1913, and long afterwards, no decent quarters for day-schools where the children could be given the education which they were so eagerly seeking, and which, in the case of girls betrothed to catechists, was so essential.

The political disturbances in 1913 and following years, the revolutionary spirit stirred up by them, and the wide-spread anti-Japanese boycott in 1919 involving the student classes, all had their effect on the schools in causing unrest among the students, especially in the higher schools; but nothing could check the progress of the work, except the unfavorable economic conditions due to the depreciation of silver and the high cost of rents and food which obliged our Chinese teachers and catechists either to accept starvation wages or to take employment

under the Government or with commercial concerns where the value of their services was adequately recognized. This affected the girls' schools especially, since some of them—notably St. Agnes' School at Anking and St. Lioba's at Wuhu—depended mainly on "specials" paid at the prevailing low rate of exchange, and received only \$200 a year each from the Board at home paid on the basis of normal exchange. Also the Chinese women teachers had less opportunity to accept tempting offers from outside agencies than had the men teachers.

Throughout the educational field in the Diocese, the seven years from 1913 to 1920 were marked by steady improvement in standards and equipment. At Anking, St. Agnes' School benefitted by a generous gift for maintenance; but so great was the demand, that the number of pupils could have been doubled if room could have been made for them. An addition was made to the building in 1918, and a house for teachers was built. These gave temporary relief. Here too, in 1913, the compound of the recently erected Cathedral Church of the Holy Saviour became a centre of educational activity for women and girls; but the quarters were wretchedly inadequate. Similar conditions existed on the St. Paul's compound, though that school had recently received the gift of an excellent new building. At Kiukiang extensive plans were made for developing the work through schools for boys and girls. Yet, with every effort, the demand far exceeded the supply.

The Bishop's report for the year 1920 notes great improvement in school standards, but em-



ST. PAUL'S SCHOOL, ANKING, 1917



THE REV. AND MRS. KIMBER DEN AND THEIR SON



phasizes the need for more primary schools for girls. There were no Government schools for girls in any of the numerous out-stations; not one per cent of the girls outside of the chief centres received any education whatever; and there were only one-half as many girls as boys receiving elementary instruction in our schools, owing to lack of accommodation for the former; this, notwithstanding the fact that the recent introduction of the simple phonetic script in place of the complicated characters in use from time immemorial was proving "one of the greatest means of promoting popular education which has been discovered in all time."

The opportunity for popular education had always been unique in the Diocese of Anking, by reason of the emphasis laid on evangelistic work and its wide-spread character. The rapidity and wisdom which marked the opening of out-stations was remarkable. From 1913 on, the territory around Anking proved a veritable harvest-field. No Christian agency had ever entered those regions; and, among the scattered villages and towns, the American Church Mission received a ready welcome and achieved great results. Village after village, in two great circuits north and south of the city, soon had its little preaching-place, its room for worship, and its school, all usually combined in one ill-lighted and worse-ventilated Chinese house, though at such towns as Taihu and Susung on the southern circuit, and at Tatung on the northern, there were better facilities. In 1913, at the urgent request of the townspeople, a strong work was started at Chungchen, forty miles south of Wuhu,

and a large new church was planned at Kiukiang.

The great city of Nanling was proving another strong centre under the able direction of the Rev. Lindel Tsen; and, in 1914, there were reported in the region south of that city, three out-stations, with 11 communicants, 36 baptized persons, 143 catechumens, and about 1400 inquirers—all the result of faithful work by Chinese. Five years later, land was bought in the city, and, in 1920, the new Church of the True Light and a rectory were built.

The land-problem—always an acute one in China, with values constantly rising—had hampered our work in the important city of Nanchang. In 1914, steps were taken to purchase a permanent site for the Mission, but it was not until four years later that this was accomplished. Even then it was a case of land and no equipment.

In 1917, the Diocesan Board of Missions assumed responsibility, in part, for new work at Chienshan to the west of Anking, as well as south, in the Province of Kiangsi, at Chingtehchen, the famous centre of porcelain manufacture. At Moulin, south of Nanling, the Rev. Y. R. Hsiang was establishing a strong Mission. This town of 5,000 people had always been bitterly anti-Christian, and had resisted several attempts on the part of the Roman Church to establish itself there. It so happened that a Moulin boy had been at St. James' School at Wuhu as a student; and, when he returned to his home, the townspeople were so impressed by his character and bearing that they sent a deputation to Wuhu to say that the Sheng Kung Hui was what they wanted in Moulin, and requesting that a teacher be sent to them.



CHAPEL AND SCHOOL, NANKING, 1920



ST. MICHAEL'S CHURCH, WUCHANG



The year 1920 saw the largest number of confirmations in the history of the Diocese; the Chinese Christians were paying about ten per cent of the expense of all the purely Chinese work in the Diocese; and the character of our clergy was recognized in the selection of the Rev. Lindel Tsen as Secretary of the great interdenominational activity known as the "China for Christ Movement."

Medical work in the Diocese had centred in St. James' Hospital at Anking, the best institution of the kind in central China, but always overcrowded and undermanned. In 1918, some relief was afforded by the erection of a home for male nurses, and increased hospital facilities. The untiring work of Dr. Harry Taylor, supplemented by that of Miss M. R. Ogden and Miss S. C. Tomlinson in the training of nurses, had built this work up to a high degree of efficiency; and, in 1920, the hospital was able to provide a Chinese doctor for work in the local prison at the request of the officials.

At Wuhu the Sisters had been led to open a dispensary through the tragic appeal of the death of a little sick girl who, having been exposed at night on a grave outside the city by the advice of a Chinese doctor, had been torn in pieces by dogs. Though unskilled in medical practice, the Sisters thereupon began giving such medical aid as they could, and a dispensary capable of treating forty to fifty people a day was the result.

### *The Diocese of Hankow.*

Notwithstanding the fact that the Hankow District had been the centre of disturbance in the pe-

riod following the Revolution, and our work had, therefore, continued to suffer from time to time, the foundations had been laid so deep that progress was steady along all lines. The Revolution had this hopeful result that peace brought with it an unprecedented interest in Christianity, while the abandonment of the Government schools doubled the attendance at the Mission schools. Boone College recorded the year 1912 as the most prosperous in its existence up to that time; additional land was purchased, and the Thomas Memorial Hall was built. A remarkable development at this time resulted in the establishment of six training-schools covering theological, medical, catechetical, normal and Bible instruction. In 1914, the Rev. L. T. Hu was appointed Dean of All Saints' Catechetical School in Hankow, and also Archdeacon, an event indicating the quality of our educational work. Meantime the newly established Language Schools at Peking and Nanking were at last providing adequate facilities for the study of Chinese on the part of newcomers.

From 1915 on, the work of developing a system of primary schools was pushed with vigor, as also the task of co-ordinating the educational work of all three Dioceses, and of linking it up with the Central China Christian Education Union. The high standard of our day-schools is indicated by the fact that, in 1916, nearly 1000 of our pupils took the Educational Union examinations; and, of these, 70 per cent passed successfully as compared with only 53 per cent of the whole body of candidates.



BOONE UNIVERSITY COMPOUND, WUCHANG, 1920



GROUP OF OUR CHINESE PRIESTS, HANKOW



This period also saw the rapid development of the Boone Library under the energetic management of Miss M. E. Wood. A "travelling library," with 1800 volumes in circulation, proved very popular; and the opening of the Library to general use, in 1916, marked the establishment of the first Public Library in China. In 1920, a course in Library management gave to China her first trained librarians who found no difficulty in securing employment in Peking and elsewhere.

The first graduate teachers sent out by St. Hilda's in 1916 were a welcome addition to the teaching staff for primary schools; while, in Hankow, St. Phoebe's Training School for Deaconesses and other Church workers, was doing, for the women, what All Saints' Catechetical School was doing for the men. Thus the policy of concentration at the natural centre—i. e., the "Wuhan" cities of Wuchang, Hankow and Hanyang—with the object of training Chinese Churchmen for work outside, was made effective. The great majority of the foreign workers and Chinese clergy were kept in the cities, but two-thirds of the catechists and Bible-women trained by them were at work outside.

In 1916, after serving from the first year of the century, as President of Boone, Dr. Jackson resigned and was succeeded by the Rev. A. A. Gilman, D.D. Boone, on the one hand, and St. Hilda's on the other, now became the goal of a graded series of schools leading up from the primary. This admirable system was largely due to the wisdom of the recently appointed Diocesan Board of Religious Education.

The educational work at the out-stations was largely of an elementary character; but special mention should be made of Ichang where, in 1919, the Huntington Middle School, an excellent boys' school of some years standing, fell heir to the buildings and equipment of the Trade-School originally devoted to the training of destitute boys and now abandoned in favor of the more definitely educational institution.

A critical situation arose in 1920 through the presence in China of destructively rationalistic lecturers from England and America, and the wide opportunity and abundant advertising given to them. An attitude of critical inquiry became apparent among our students, an attitude most praiseworthy in itself but lacking commanding leadership along constructive lines; and, therefore, likely to lead half-trained minds astray. Meantime, in 1919, the spiritual awakening which, in America, had been expressed in the Inter-church World Movement, the Nation-Wide Campaign, and other activities, had reached China, and taken form in the interdenominational "China for Christ" movement. To meet the demand thus aroused, many more workers were needed, yet, at that very time, there was not a single institution in the Diocese of Hankow which was fully manned or equipped, and our meagre supply of workers had been further depleted by the demands of famine-relief work. Money, too, was sorely needed for a proposed Science Hall at Boone, and for the payments on the so-called "Northwest Purchase," a fine tract of land in the suburbs of Hankow, to be used as an evangelistic centre.

On the purely evangelistic side, the years succeeding 1913 were years of marked progress. The work at Changsha, long a stronghold of anti-Christian prejudice, was placed on a permanent basis through the appointment of the Rev. Walworth Tyng, and, later, of the Rev. C. U. Hwang. Evangelistic meetings, throughout the city, with a careful plan of following up, produced a strong movement toward Christianity. The Rev. R. E. Wood and the Rev. A. S. Cooper at Ichang were making that far-off city a centre of Christian activity, whence the Church was being carried into the unevangelized regions of Shinan in southwestern Hupoh. As far back as 1913, work in 30 out-stations was resulting in 100 added communicants a year, and a similar number of catechumens. The Diocesan Board of Missions was supporting its work liberally.

In the "Wuhan" cities, a notable effort was begun by a body of Chinese Churchmen under the leadership of the Rev. T. F. Tsen. Through the generous gift of a New York Churchwoman, Trinity Church had been built in the busy centre of Wuchang, and here a group of men, representing the various parishes in the three cities, made an attempt which proved in a measure successful, to build up a parish which should be self-supporting and independent of foreign help. This new evidence of a growing ability, on the part of the Chinese, to accept responsibility, was a welcome augury for the future. Their ability to make good was recognized in the decision arrived at by the Council of Advice, in 1914, that thereafter no candidate for Holy Or-

ders would be accepted without the approval of the Chinese Standing Committee.

The Woman's Auxiliary was showing evidence of wide outlook in taking up a study of missions in Africa; and women's increasing share in Church life was implied in a request made by them, in 1915, to the effect that they be represented on the Bishop's Council of Advice. In 1914, Shasi once more was supplied with a foreign priest; and work was begun at Changteh, 100 miles northwest of Changsha and the largest city in the Diocese not heretofore occupied by the Church.

In the following year, the plan for another large church—St. Michael and All Angels—in the city of Wuchang, was made possible of fulfillment through the gift of an American Churchwoman, and a large and active parish under the Rev. R. E. Wood was the immediate result. In the same way, Trinity Church was built in Changsha, and, two years later a boarding-school for boys was added. At Ichang, the congregation of St. James' Church was on the road to self-support through the "duplex envelope" system. From the Cathedral at Hankow and from all of the larger parishes in the Diocese, chains of out-stations were being developed, while in Hankow out-door meetings for non-Christians attracted great crowds. In 1919, the Cathedral Chinese congregation assumed the entire management and support of all its varied activities, excepting only the parish schools.

In 1916, there was organized in the Choir-School of the Cathedral the second troop of Boy Scouts in China. A gift of \$3000 made, in 1919, by a graduate of this school for a building for the English



school at Hanyang, was a striking evidence of the people's conception of the Church as theirs, not the foreigners.

We have already noted the great spiritual awakening of which the "China for Christ" movement was at once the source and the evidence. We have also noted the selection of one of our priests, the Rev. Lindel Tsen, of Nanling, as General Secretary of this organization.

In 1919, it was thought advisable to close the Trade School at Ichang, but immediately a similar school for the industrial and religious training of destitute boys was started at Hankow, in connection with St. John's Church, by the Rev. T. H. Maslin. These boys were taught weaving and machine-knitting, and the products of their work found a ready sale far and wide.

The medical work in the Diocese had, prior to 1917, centred about two institutions in Wuchang—the Elizabeth Bunn Memorial Hospital for women, and St. Peter's Hospital for men. Their inadequacy had long been apparent in view of the fact that, as far back as 1914, they were caring for 25,000 patients annually. An exceptional testimony to the value of this work is worthy of record. During the political disturbances of 1912 which centred in Wuchang, Dr. MacWillie, head of St. Peter's Hospital, had organized Red Cross service for the combatants, irrespective of party. So greatly was this appreciated by the Chinese that, when peace came, the Government granted to the hospital the use of a piece of land with a building.

The great need, however, was for permanent and greatly increased facilities. Therefore, in

1914, a plan was inaugurated to raise funds for the erection of a great general hospital which should absorb the two smaller hospitals already existing, and provide additional space. In 1916, a Home for male nurses gave partial relief; and, in the following year, the Church General Hospital was completed, at least in so far as possible use was concerned. The demands of the world war reduced the foreign staff to one doctor on each side; and, at one time, necessitated the closing of the women's side altogether; but the temporary transfer of Dr. Bliss from Anking permitted the work to go on; and eventually, the most pressing need for workers was partially met.

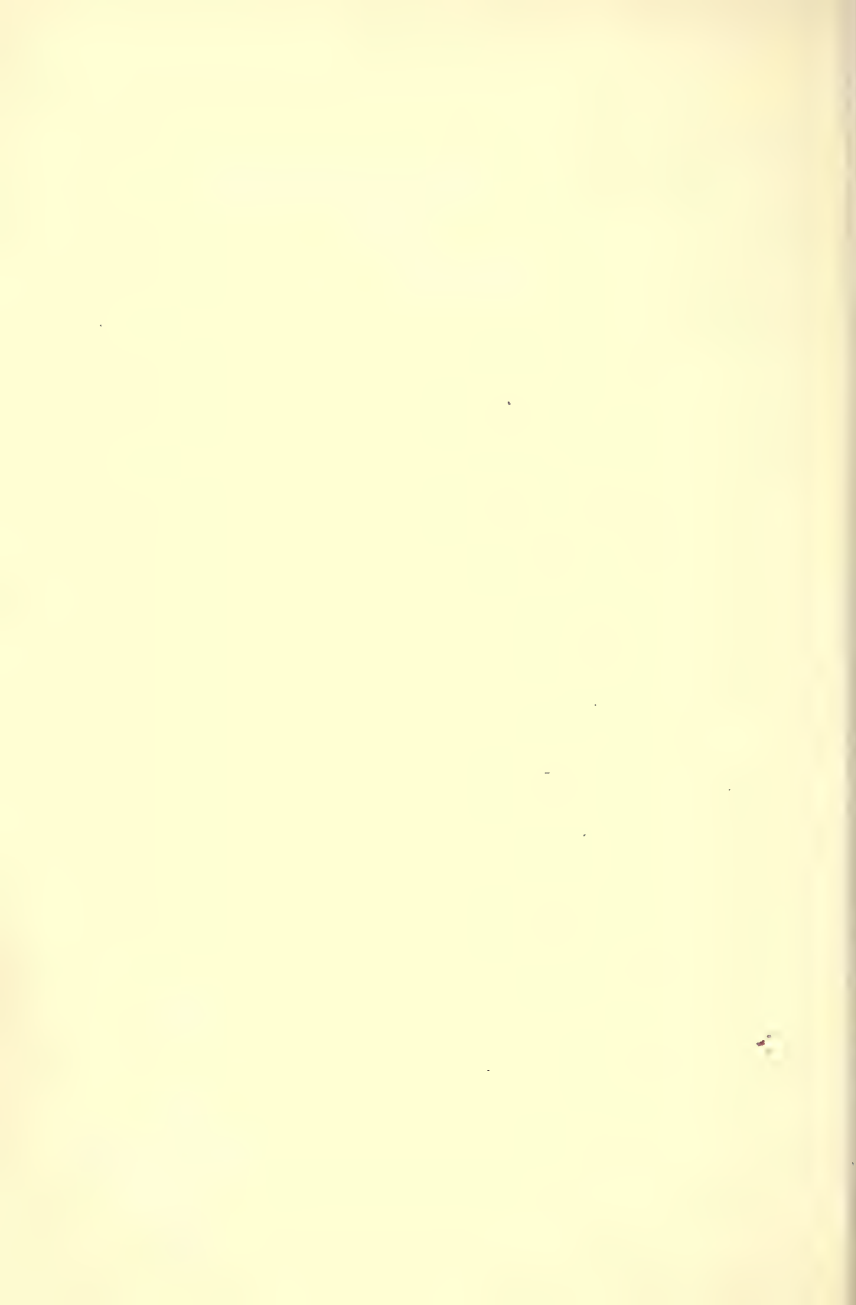
Originally Boone University had possessed its own Medical School, but the cause of efficiency and economy was seen to be best served by its amalgamation with the medical department of St. John's University, and it is of interest to note that a Boone graduate of this combined medical school—Dr. Edward Kao—was the first Chinese to receive a medical commission in the United States Army for service in Europe during the world war.

A training-school for nurses was one of the features of the new hospital at Wuchang, and, in 1920, this school graduated its first class.

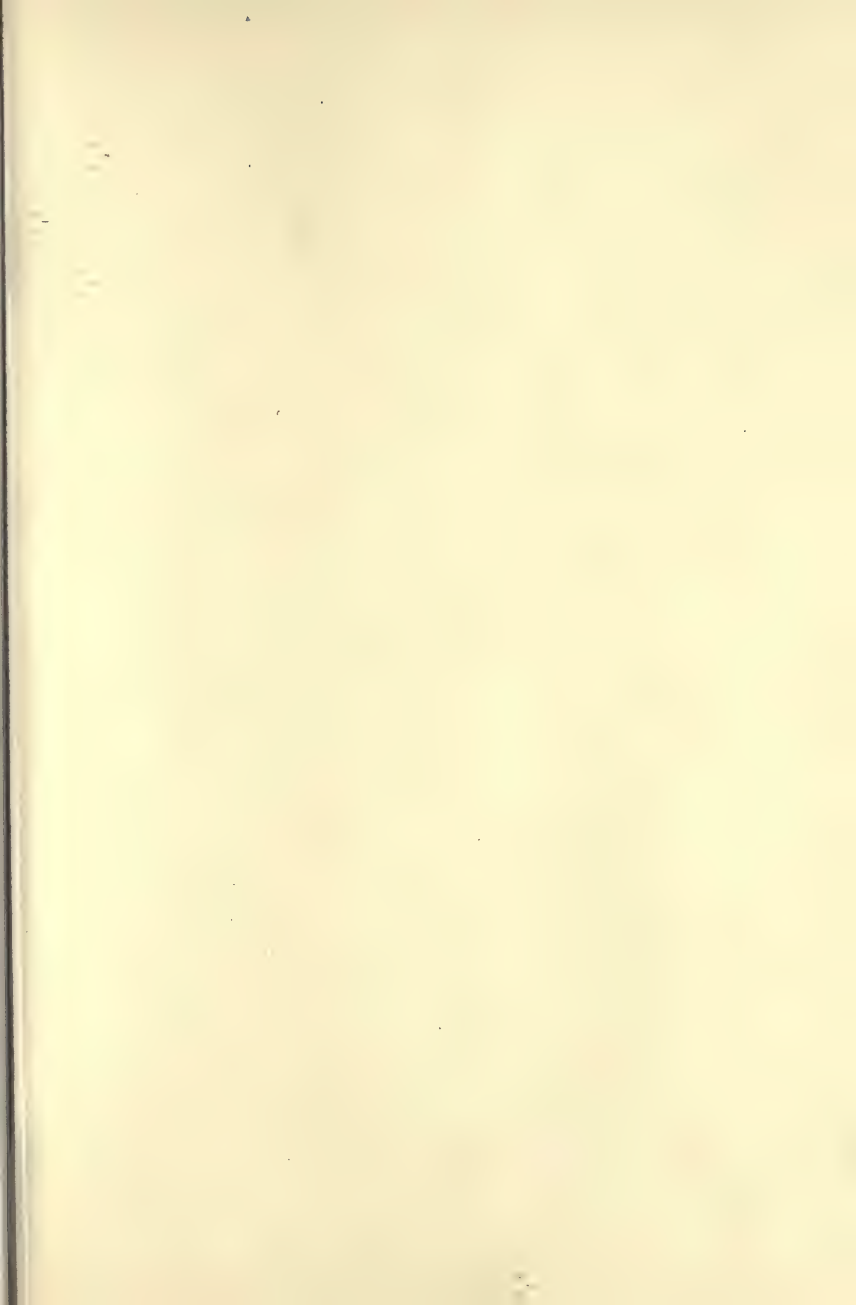
Thus, in every direction, the American Church was slowly though steadily fulfilling her aim in China; and, by her efforts, giving an opportunity for the Chinese to build-up their own independent and autonomous branch of the Holy Catholic Church.

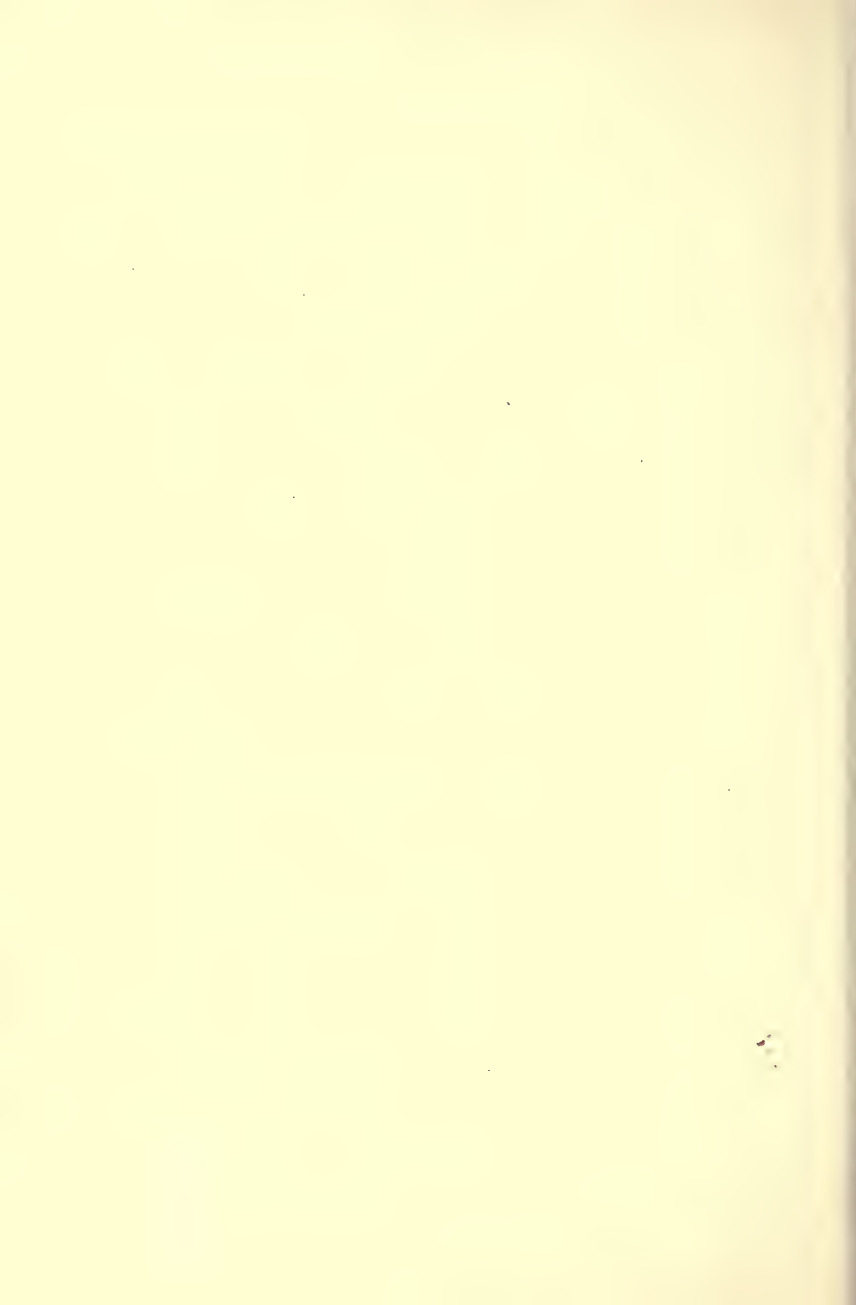
## List of Useful Books on China

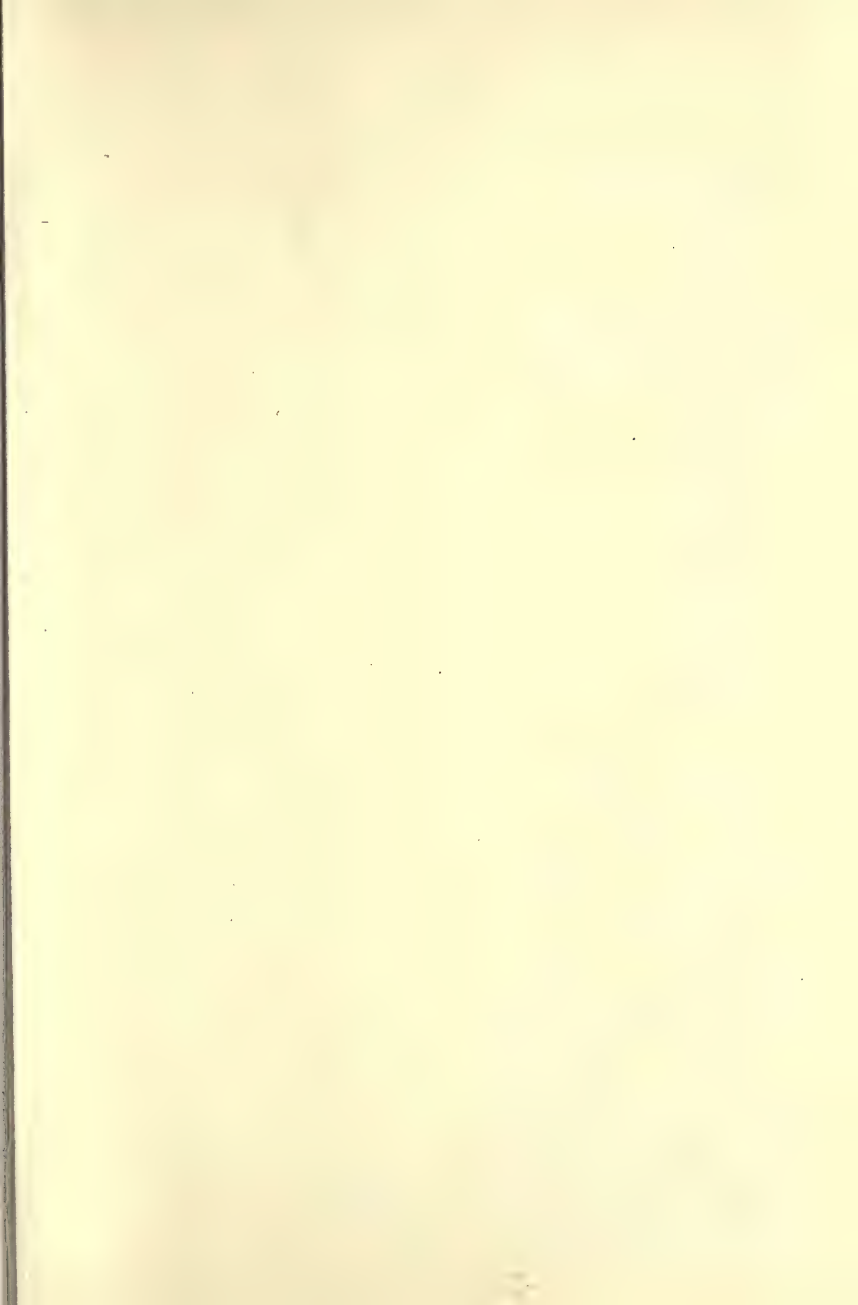
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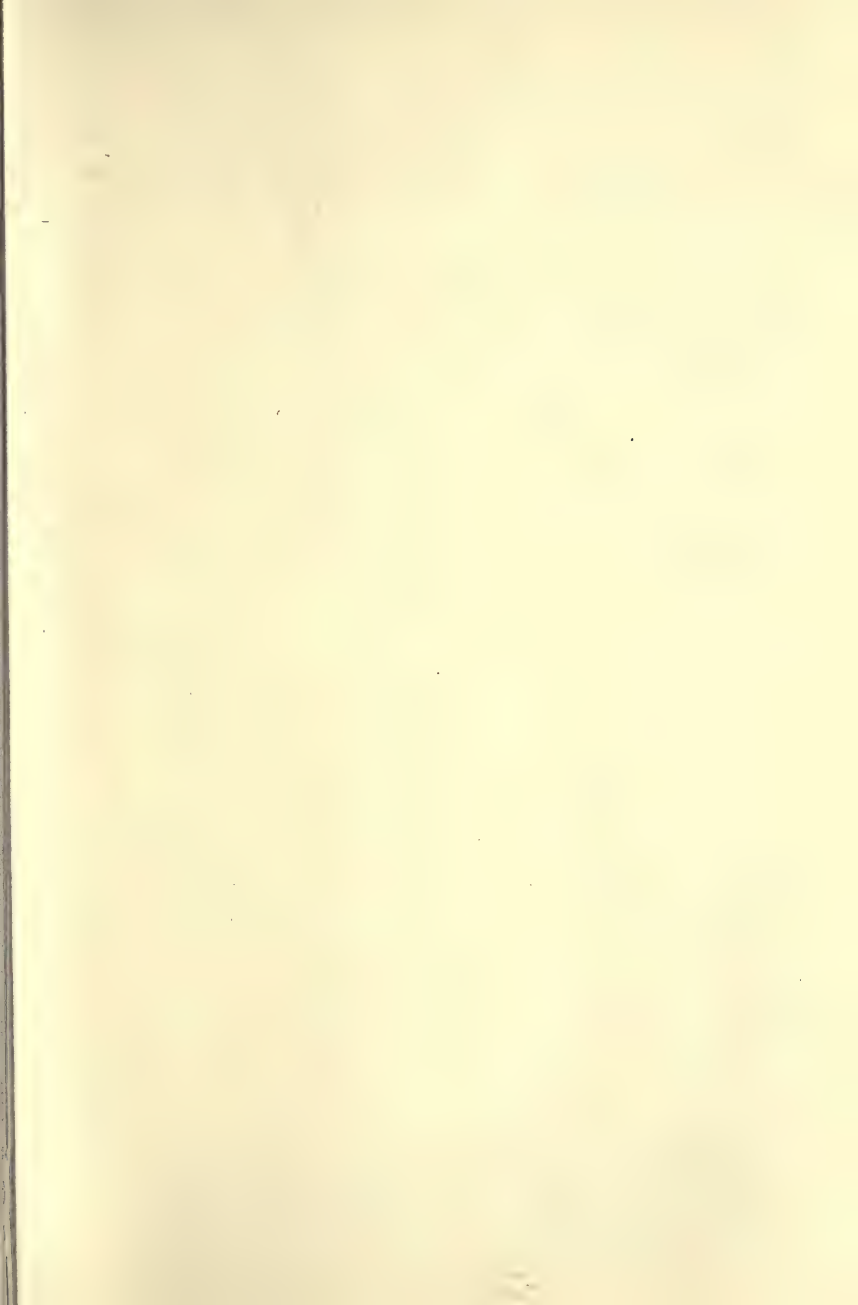












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